

COLUMBIAN HISTORIAN.

"Enlightened minds and virtuous manners lead to the gates of glory."

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effect, as the old men pursuing the negro, left him and his family guarded only by the three squaws, whom (being intoxicated) he soon despatched; and returned the day succeeding with his family to Casco, where the negro lad had arrived some hours before.

On the 15th the Indians attacked the dwelling houses of a Captain Bonithon and Major Philips, situated on the east side of the Casco river; they having seasonable notice of the hostile views of the enemy, the family of the former (as a place of great safety) had resorted to the house of the latter a few moments previous to the attack. The savages first communicating fire to the house of Captain Bonithon, next proceeded furiously to attack the dwelling of Major Philips, in which there were about twenty persons, by whom it was most gallantly defended. The enemy had their leader and a number of their party killed by the fire of the English; despairing of taking the house by assault, they adopted a new plan to communicate fire thereto; they procured a carriage on which they erected a stage, in front of which was a barricador, rendered bullet proof, and to which long poles were attached, nearly 20 feet in length, to the ends of which were affixed every kind of combustible, such as birch rinds, straw, pine, &c. The Indians were sheltered by the barricador from the fire of the English, while they approached the walls

of the house with their carriage. The English were now on the eve of despairing, when fortunately, one of the wheels of the carriage being brought in contact with a rock, was turned completely round, which exposed the whole body of Indians to their fire!—This unexpected opportunity was improved with the greatest advantage by the English, who with a few rounds soon dispersed the enemy with no inconsiderable loss.

The following day the Indians attacked and set fire to the house of a Mr. Wakely, whom, with his whole family, they murdered. A company of English, apprised of their dangerous situation, marched to their relief, but arrived too late to afford them assistance; they found the house reduced to ashes, among which they discovered the mangled bodies of the unfortunate family half consumed by fire.

The savages, emboldened by their late success, on the 20th attacked a small English settlement on Piscataqua river, and succeeded in murdering a part and carrying away the remainder of the inhabitants into captivity; as an instance of their wanton barbarity, it should be here mentioned, that after tomahawking and scalping one of the unfortunate women of the above place, they bound to the dead body her little infant, in which situation it was the succeeding day discovered by the English, attempting to draw nourishment from its mother's

breast!

The Governor and Council of the United Colonies, conceiving it their duty, if possible, to put a final stop to the ravages of the enemy in the east, and to prevent the further effusion of innocent blood, despatched Major Wallis and Major Bradford, with six companies under their command, to destroy "root and branch" the common enemy. On the 1st December they arrived in the neighborhood of Kennebeck, near which they were informed the main body of the enemy were encamped. On the morning of the 3d they fell in with and attacked them; the enemy, who were about 800 strong, appeared disposed to maintain their ground: they fought with all the fury of savages, and even assailed the English from the tops of lofty trees which they ascended for the purpose; they were possessed of but few fire-arms, but hurled their tomahawks with unconceivable exactness, and checked the progress of the cavalry with long spears!—Victory for a long time remained doubtful; the ground being covered with snow, greatly retarded the progress of the troops, who probably, would have met with a defeat, had not a fresh company of infantry arrived in time to change the fortune of the day; these having remained inactive as a body of reserve, the commander found himself under the necessity of calling for their aid; the enemy, disheartened at the unexpected arrival of an additional number of the English, fled with precipitancy to the woods; but very few of them, however, escaped; more than 200 of them remained dead upon the field of action, and double that number mortally wounded!

The loss of the English was 55 killed and 97 wounded. This engagement, which proved a decisive one, was of the greatest importance to the English—the great and arduous work was now completed; the few remaining Indians that inhabited the eastern country, now expressed a desire to bury the bloody hatchet, and to make peace with the English; their request was cheerfully complied with, and they continued ever after the faithful friends of the English.

From this important period (which being the 5th day of Dec. 1679) ought the peace and prosperity of the now flourishing States of New-England to receive their date.—It was at this period that her hardy sons quit the sanguine field, and exchanged their implements of death for such as were better calculated for the cultivation and tillage of their farms.—The forests with which they were encompassed, no longer abounded with fierce and untutored savages—the Indian death-song and war-whoop was no longer heard; the greater part of the Indians that survived the many bloody engagements had sought peace and retirement far westward; the prisoners which the English had captured were liberated upon condition of resorting to and remaining with them—they proved faithful to their promise, they took possession of the country bounding on the great lakes, and in possession of which their descendants remain to the present day.

When the English first arrived in America, the Indians had no time or places set apart for religious worship. The first settlers in New-England were at great pains to introduce among them

the habits of civilized life, and to instruct them in the Christian religion. A few years intercourse with the Indians induced them to establish several good and natural regulations.

The Rev. Mr. Elliot, of Roxbury, near Boston, who has been styled the great *Indian Apostle*, with much labour learned the Natic dialect of the Indian languages. He published an Indian grammar, and preached in Indian to several tribes, and in 1664, translated the bible and several religious books into the Indian language.—He relates several pertinent queries of the Indians respecting the Christian religion. Among others, whether Jesus Christ, the mediator or interpreter, could understand prayer in the Indian language? If the father be bad and the child good, why should God in the second commandment be offended with the child? How the Indians came to differ so much from the English in the knowledge of God and Jesus Christ, since they all sprang from one father? Mr. Elliot was indefatigable in his labours, and travelled through all parts of Massachusetts and Plymouth colonies, as far as Cape Cod. The colony had such a veneration for him, that in an act of the General Assembly relating to Indians, they express themselves thus: "By the advice of the said magistrates and of Mr. Elliot."

With regard to a future state of existence, many of them imagined that the *chichung*, i. e. the shadow, or what survived the body, would at death go southward, and in an unknown, but curious place, would enjoy some kind of happiness, such as hunting, feasting, dancing and the like. And what they supposed would con-

tribute much to their happiness, was, that they should there never be weary of those entertainments.

The immortality of the soul universally believed among them. When good men died, they said, their souls went to *Kichtau*, an Almighty Being, where they met with their friends, and enjoyed all manner of pleasures; when the wicked died, they went to *Kichtau* also, but were commanded to walk away; and so wander in restless discontent and darkness forever.

The cloathing of the natives was the skins of wild beasts, the men threw a mantle of skins over them, and wore a small flap which was termed Indian breeches; the women were much more modest, they wore a coat of skins, girt about their loins which reached down to their hams.

Their houses or wigwams were at best but miserable cells; they were constructed generally like arbours, or small young trees, bent and twisted together, and so curiously covered with mats or bark, that they were tolerably dry and warm.

They lived in a poor, low manner, their food was coarse and simple, without any kind of seasoning; they had neither spice, salt or bread; their food was principally the entrails of moose, deer, bears, and all kinds of wild beasts and fowls; of fish and snakes they were extremely fond; they had strong stomachs and nothing came amiss!

Their household furniture was of but small value; their beds were composed of mats or skins; they had neither chairs or stools, but commonly sat upon the ground with their elbows upon their knees; a few wooden and stone vessels and instruments

served all the purposes of domestic life; their knife was a sharp stone, shell or kind of reed, which they sharpened in such a manner as to cut their hair, make their bows and arrows, &c.

The manner of the courtship & marriage of the natives. When a young Indian wished for marriage, he presented the girl with whom he was enamoured, with bracelets, belts and chains of wampum; if she received his presents they cohabited together for a time upon trial; if they pleas'd each other they were joined in marriage: but if after a few weeks, they were not suited, the man, leaving his presents, quitted the girl and sought another mistress, and she another lover; in this manner they courted until two met who were agreeable to each other.

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History.

strenuously asserted the justice of our cause, to stay, or even to mitigate, the heedless fury with which these accumulated outrages were hurried on. Equally fruitless was the interference of the city of London, of Bristol, and of many other respectable towns in our favour.

After having reproached parliament, general Gage, and the British government in general, they proceed thus, "We are reduced to the alternative of choosing an unconditional submission to tyranny, or resistance by force. The latter is our choice. We have counted the cost of this contest, and find nothing so dreadful as voluntary slavery. Honour, justice, and humanity, forbid us tamely to surrender that freedom which we received from our gallant ancestors, and which our

innoent posterity have a right to receive from us. Our cause is just; our union is perfect; our internal resources are great; and if necessary foreign assistance is undoubtedly attainable. We fight not for glory or conquest; we exhibit to mankind the remarkable spectacle of a people attacked by unprovoked enemies. They boast of their privileges and civilization, and yet proffer no milder conditions than servitude or death. In our native land, in defence of the freedom that is our birthright for the protection of our property, acquired by the honest industry of our forefathers, and our own, against violence actually offered, we have taken up arms; we shall lay them down when hostilities shall cease on the part of our aggressors, and all danger of their being renewed shall be removedand not before."

These are some of the most striking passages in the declaration of congress on taking up arms against Great Britain. Without inquiring whether the principles on which it is founded are right or wrong, the determined spirit which it shows, ought to have convinced the ministry that the conquest of America was an event not reasonably to be expected. In every other respect an equal spirit was shown; and the rulers of the British nation had the mortification to see those whom they styled rebels and traitors, succeed in negotiations in which they themselves were utterly foiled. In the passing the Quebec bill the ministry had flattered themselves that the Canadians would be so much attached to them on account of restoring the French laws, that they would readily join in any attempt against the colonists, who had reprobated that bill in such

strong terms; but in this, as in every thing else, they found themselves much mistaken.

The Canadians having been subject to the British government for a period of fifteen years, and being thus made sensible of the superior advantages of the laws of that country, received the bill with evident marks of disapprobation; so far that they reprobated it as tyrannical and oppressive.

A scheme had been formed for general Carleton, governor of the province, to raise an army of Canadians, wherewith to act against the Americans; and so sanguine were the hopes of administration, in this respect, that they had sent twenty thousand stands of arms and a great quantity of military stores to Quebec, for that purpose. But the people, though they did not join the Americans, yet were found immovable in their purpose to remain neuter. application was made to the bishop; but he declined to use his influence, as contrary to the rules of the popish clergy; so that the utmost efforts of government in this province were found abortive.

The British administration next tried to engage the Indians in their cause. But though agents were dispersed among them with large presents to the chiefs, they universally replied, that they did not understand the nature of the quarrel, nor could they distinguish whether those who dwelt in America, or those on the other side of the ocean, were in the fault; but they were surprised to see Englishmen ask their assistance against one another, and advised them to be reconciled, and not to think of shedding the blood of their brethren.

To the representations of con-

gress they paid more attention. These informed them that the English on the other side of the ocean, had taken up arms to enslave, not only their countrymen in America, but the Indians also; and if they overcome the colonists, themselves would soon be reduced to slavery also. The savages upon maturely weighing the subject, concluded to remain neuter; and thus the colonists were freed from a most dangerous enemy.

On this occasion congress held a solemn conference with the different tribes of Indians. A speech was proposed which exhibits a specimen of the manner in which Europeans always address the savage inhabitants of America.

"Brothers, Sachems, & Warriors!"

"We the delegates from the
" twelve united provinces, now
" sitting in general congress at
" Philadelphia, send our talk to
" you, our brothers.

"Brothers and friends now attend!"

"When our fathers crossed the
" great water, and came over to
" this land, the king of England
" gave them a talk, promising
" them that they and their chil-
" dren, and if they would leave
" their native country, and make
" settlements, and live here, and
" buy and sell, and trade with
" their brethren beyond the great
" water, they should still keep
" hold of the same covenant chain
" and enjoy peace; and it was
" covenanted, that the fields,
" houses, goods and possessions,
" which our fathers should ac-
" quire, should remain to them as
" their own, and be their chil-
" dren's forever, and at their sole
" disposal.

"Brothers and Friends open an ear!

"We will now tell you of the
" quarrel betwixt the counsellors
" of king George and the inhabi-
" tants of the colonies of America.

"Many of his counsellors have
" persuaded him to break the
" covenant chain, and not to send
" any more good talks. They have
" prevailed on him to enter into
" a covenant against us, and have
" torn assunder, and cast behind
" their backs, the good old cove-
" nant which their ancestors and
" ours entered into, and took
" strong hold of. They now tell
" us they will put their hands in-
" to our pockets without asking,
" as though it were their own; &
" at their will and pleasure, they
" will take from us our charter,
" or written civil constitution,
" which we love as our lives; also
" our plantations, our houses, and
" our goods, whenever they please
" without asking our leave.
" They tell us also, that our ves-

sels may go to that or this isl-
" and in the sea, but to this or
" that particular island we shall
" not trade any more; and in
" case of our non-compliance with
" these new orders, they shut up
" our harbours.

"Brothers, we live on the same
" ground with you; the same isl-
" and is our common birth-place.
" We desire to sit down under
" the same tree of peace with you:
" let us water its roots, and cher-
" ish the growth, till the large
" leaves and flourishing branches
" shall extend to the setting sun,
" and reach the skies. If any
" thing disagreeable should ever
" fall out between us, the twelve
" United Colonies, and you Six
" nations, to wound our peace,
" let us immediately seek meas-
" res for healing the breach.
" From the present situation of
" our affairs, we judge it expedi-
" ent to kindle up a small fire at
" Albany, where we may hear
" each other's voice, and disclose
" our minds fully to one another."

See Snowden's History of North America.

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